

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 19.

OCTOBER 1, 1848.

VOL. X.

WAS JOSEPH SMITH SENT OF GOD?

Eighth.—In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts, and cities were reared in all directions. A careful reader of that interesting book, can trace the relative bearings and distances of many of these cities from each other; and, if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now, since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices, and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here then, is a *certain and indisputable evidence* that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discover the ruins of forty-four of these very cities, and in the very place described. What, but the power of God, could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Ninth.—The fulfilment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him, we select the following as examples.

1. Soon after Mr. Smith found the plates, he commenced translating them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, as before quoted, that "THREE WITNESSES," besides himself, should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A.D. 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer, and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled; and these three persons send forth their written testimony, in connexion with the Book of Mormon, to all nations, kindreds, tongues, and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes; and that, at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising up of "THREE WITNESSES," but he could never call down an angel from heaven, in the presence of these "WITNESSES," to fulfil his prediction.

2. Before the "Church of Jesus Christ of Latter-day Saints" had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy, that in the day that that book should be revealed, "*the blood of the Saints should cry unto the Lord from the ground*" because of the wickedness of the people, and that the "*time should soon come when,*" because of the cries and mourning of "*widows and orphans,*" whose husbands and fathers should be slain by wicked hands, "*the Lord should avenge the blood of his Saints.*" And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "*the Saints should be scourged from city to city, and from synagogue to synagogue,*" and that but "*FEW*" of those then in the church should "*stand to receive an inheritance.*"—(See Book of Doctrine and Covenants, page 151.) The blood of many hundreds of Saints who have been slain and martyred in this church, is an incontrovertible evidence of the truth of the prediction. Surely Mr Smith must have been a prophet of God to have foreseen not only the rise of the church of the Saints, but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have seen the bloody sceneries that were to take place after the rise of the church. All natural appearances in the United States were against the fulfilment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of that great and free people proclaimed religious freedom to every son and daughter of Columbia's soil: yet, in the midst of that boasted land of freedom and religious rights, where universal peace seemed to have selected her quiet dwelling place, the voice of a great prophet is heard predicting the rise of the Latter-day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all outward appearances were very unlikely to come to pass: if the predicting of such events and their subsequent fulfilment constitutes a true prophet, then Joseph Smith must have been a true prophet, and, if a true prophet, *he must have been sent of God.*

Tenth.—There are many thousands of living witnesses who testify that God has revealed unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angels, and by his own voice. Now, if Mr. Smith is an impostor, all these witnesses must be impostors also. Perhaps it may be said, that these witnesses are not impostors, but are deceived themselves. But, we ask, can any man testify that he *KNOWS* a false doctrine to be true, and still not be an impostor? Men frequently are deceived when they testify their *opinions*, but never deceived when they testify they have a *knowledge*. Such must either be impostors, or else their doctrine must be true. Now would it not be marvellously strange indeed, if even three or four men who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that an heavenly vision had been shown to them, or that God had in some other marvellous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvellous, how infinitely more marvellous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each others faces, and yet all endeavouring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed to them that this is his church or kingdom that was to be set up in the last days, then we have an overwhelming flood of collateral evidences to establish the divine mission of Joseph Smith.

Eleventh.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with

our church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this church, are additional evidences that the man who was instrumental in founding the church *must have been sent of God*. The thousands of sick that have been miraculously healed in all parts of the world where this gospel is preached, give forth a strong and almost irresistible testimony that Mr. Smith's authority is "*from heaven*." Although the great majority of mankind consider miracles to be an *infallible* evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an *infallible* evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is *infallible*, the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii. chap.) was to do "*great wonders*" and "*miracles*," and cause "*fire to come down from heaven on the earth in the sight of men*." If miracles are infallible evidences, surely no one should reject the divine authority of John's beast. Again (in Rev. xvi. chap.) John "*saw three unclean spirits like frogs*," which he expressly says, "*are the SPIRITS OF DEVILS WORKING MIRACLES, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty*." The learned divines and clergy of the nineteenth century boldly declare that "*miracles are an INFALLIBLE evidence of the divine mission of the one who performs them*." If so, who can blame the "*the kings of the earth*," and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For according to their argument, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers as well as kings, taking up their line of march for the great valley of "*Armageddon*," near Jerusalem; and thus prove by their works that they do really believe in the *infallibility of miraculous evidence*. Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern christianity in establishing the divinity of their mission. But the "*Latter-day Saints*" do not believe in the infallibility of miraculous evidence. We believe that miraculous gifts are absolutely necessary in the church of Christ, without which it cannot exist on the earth. Miracles, when taken in connexion with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong collateral evidence in favour of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being *infallible* proofs are no proofs at all: they are as likely to be *false* as true. So baptism "*for the remission of sins*" is essential in the church of Christ, and when taken in connexion with all other points of doctrine embraced in the gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "*for the remission of sins*," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Saviour's promise, viz:—that certain miraculous "*signs should follow them that believe*."—(See Mark, chap. xvi.)

There is one thing connected with Joseph Smith's message which will at once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of this church in the year 1832. It reads as follows: "Go ye into all the world, and whatsoever

place ye cannot go into, ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them. * * * Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doctrine and Covenants, page 86.) Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they never would realize a fulfillment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of Protestant and Catholic religion—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless as the dry stubble prepared for the burning. While the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded, and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in all the luxuries and splendors of Great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favour of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the church, no officer mentioned in the New Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfilment at the predicted

time—in the predicted manner—and for the predicted purpose as anciently specified.
3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterise the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfilment of many of the prophecies of Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfilment—the raising up of numerous other witnesses who also testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers, and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives the message, and the damnation of every soul who rejects it. O. PRATT.

15, Wilton Street, Liverpool, September 30th, 1848.

CONFERENCE MINUTES.

EDINBURGH.

This conference of the Church of Jesus Christ of Latter-day Saints was held on Sunday, the 18th June, 1848, at the usual hour of worship, in the Hall, No. 1, Drummond-street.

The meeting was called to order by Elder Gibson, when a hymn was sung; after which Elder Douglas, president of the Glasgow conference, opened the meeting by prayer.. It was thereafter unanimously resolved, on the motion of Elders Waugh and M'Master, That Elder Gibson, president of this conference, conduct the business to come before this meeting.

It was also resolved, on the motion of the president and brother Peter Macomie, That Elder Waugh, clerk of the conference, minute the day's proceedings.

The President, after introducing our American brother, Elder Crandell Dunn, the president of Sheffield conference, to the notice of the Saints assembled, hastened to shew that the work of the Lord in these last days continued to progress in this region; noting that in February, 1847, the conference was upwards of five hundred less than at the present time, notwithstanding so many had removed; and called for the representation of the various branches in the following order:—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM.	TTL.	BAP.	REC.	RMV.	C. O.	DED.	SGT.
Aberdeen	Elder Findlay	0	2	1	0	1	9	13	4	1	0	0	0	0
Biggar	" Waugh	0	0	1	0	0	4	5	0	0	0	0	0	0
Black Braes	" Tomkinson	0	0	2	1	1	27	31	17	0	0	0	0	0
Bowness, &c.	" Tomkinson	0	1	1	1	0	28	31	6	18	8	0	0	0
Clackmannan	" Sharp	0	2	1	3	2	102	110	19	8	14	1	0	0
Crofthead	" Deans	0	2	4	2	3	63	74	19	2	1	0	0	2
Dundee	" Findlay	0	1	3	2	2	52	60	12	1	0	1	0	2
Dunfermline	" M'Master	0	1	1	4	1	59	66	24	1	71	4	2	2
East Wemyss	" Cook	0	0	1	1	0	18	20	0	0	0	0	0	0
Edinburgh	" Menzies	1	7	7	5	1	158	179	16	4	5	0	0	22
Falkirk	" Calder	0	2	1	0	1	21	25	0	2	0	0	0	2
Greenlaw	" M'Ewan	0	0	0	1	0	5	6	0	0	11	0	0	0
Hunterfield	" Nibley	0	2	5	3	2	62	74	21	2	2	1	0	0
Lochgelly	" Watson	0	1	3	2	0	27	33	3	11	7	0	0	0
Oakley	" Brown	0	2	1	1	1	44	49	4	0	8	0	0	0
Pathhead	" Currie	0	3	3	4	1	72	83	4	1	3	0	0	3
Perth	" Findlay	0	0	2	1	0	9	12	2	0	0	0	0	1
Slamannan	" Tomkinson	0	0	0	0	0	9	9	0	2	0	0	0	0
Stirling	" Waugh	0	0	1	0	1	15	17	0	0	0	2	0	0
Scattered Saints ..	" Waugh	0	0	0	0	0	34	34	0	0	0	0	0	0
Travelling Elders ..	" Waugh	0	4	1	0	0	0	5	0	0	0	0	0	0
West Wemyss	" Crookstone	0	1	1	0	0	11	13	0	0	0	0	0	0
Total		1	31	40	31	17	829	949	151	53	130	9	2	34

The above branches are chiefly in good condition, and 151 baptized during the last Quarter. The officers present:—2 high priests, 18 Elders, 11 priests, 8 teachers, and 3 deacons.

Resolved, That travelling Elder Tomkinson take charge of Black Braes, Bowness, Linlithgow, and Slamannan.

Resolved, That travelling Elder Findlay, take charge of Perth, Aberdeen, and vicinities; and that priest Robert Russell, at present labouring with him, be ordained to the Melchizedek Priesthood.

Resolved, That Elder Cook be sustained over East Wemyss locality.

Resolved, on the motion of brothers Gibson and McEwan, that we sustain brother Brigham Young and his Counsellors, as the First Presidency of the Church of Jesus Christ.

Resolved, in like manner, That we sustain the twelve apostles, as the travelling high counsel of the said Church, in all the world.

Resolved, as above, That we sustain our worthy brother Orson Spencer, during his presidency over the European conferences.

Resolved, as carried in the delegates' meeting, That we sustain brother Gibson over this conference.

Resolved, as above, That we sustain all the branch presidents in this conference.

Resolved, on the delegate's motion, That the following ordinations take place, that is; for Clackmannan branch, brother Robert Breingan be priest; for Crofthead, priest Robert Archibald to be elder, in Hearthill, to be organized into a branch. For Dundee, brother Alan Findlay to be priest; for Dunfermline, teachers William Strong and William Ross, to be priests, and brother John Duncan to be teacher. For Hunterfield, brother Thomas Mc. Neil to be teacher; for Lochgelly, priest Thomas Nicol to be elder, and brother John Simpson to be deacon; for Oakley, brother Andrew Patterson and William Morgan to be priests, and brothers Andrew Burt, Thomas Morgan, and Thomas Campbell to be teachers. All those elected to office, not now present, to be ordained in their respective branches.

The conference adjourned at one o'clock and resumed its sitting at two, p.m. And after commencing with the ordinance of the Supper, George, infant son of George Reid, jun., received a blessing, by the administration of president Gibson, and three confirmations of baptized candidates for the Kingdom of God, and several ordinations to the Priesthood took place. The interval was occupied by Elders Dunn and Douglas, when the conference adjourned till the last Sunday, save one, in September next; the delegates to convene the evening previous.

The visiting presidents, above notified, addressed the evening audience on the principles of election, God's foreknowledge and free salvation; highly illustrative of man's free agency to receive or reject the gospel law of adoption into the kingdom of God, and exhibited it in a manner so convincing, that even sceptics had no room to gainsay nor reject.

The president having received from the clerk the returns for this quarter, laid the same before the meeting. Baptized this quarter, 151. Total number of Saints in the Edinburgh Conference, 949.

WILLIAM GIBSON, President.
GEORGE P. WAUGH, Clerk.

THE SOUTH CONFERENCE,

This conference held its first session at Bread-street Chapel, Bristol, on Sunday, July 29th, 1848, and by adjournment at Middle Rank Chapel, Trowbridge, on Sunday, August 6th, commencing at ten o'clock, a.m.

The meeting being called to order, and opened in the usual manner, Elder George Halliday moved that president John Halliday be requested to preside over this conference meeting. Seconded by Elder Westwood and carried unanimously.

Moved, seconded, and carried, that Elder P. M. Westwood be appointed clerk to the conference.

The President observed, that he rejoiced to meet with his brethren under so prosperous circumstances and pleasing prospects. We are happy to meet as the servants of the great God to do his business. I recognize you as the ambassadors of heaven, sent down to this lower world to be the saviours of men. The true position of the servants of God has not been properly estimated. They have been considered as some under-menials, whose greatest power and province was to preach and pray; but the world will have to learn that they hold the powers of endless life. The

theme of the religious world has been death, death! but the cry of the servants of Jehovah is life, eternal life! unto all who will lay hold on it. Many have strove to do so, but did not know the way. They have endeavoured to *feel* righteous; but John says, "he that doth righteousness is righteous," and they have not known what righteousness is. The Lord reveals his will to his servant whom he has chosen for the purpose, and he is then responsible for making it known to the people, and the people are responsible for the use they make of it. Let all then learn this principle, and look up to President Brigham Young—he is the man. But we cannot come to him, only through the other orders of ministering servants that stand between; let every man therefore be sought after and respected in his office. Do not try to leap over a presiding elder's head to get to the President of the Conference, it cannot be. No man can come to God unless he respects and reveres every being appointed to minister, from a deacon or a teacher on earth, to Jesus Christ, the great High Priest, in heaven."

Elder G. Halliday made some excellent remarks on the same subject, after which the representation of the conference was given, which stood as below:—

BRANCHES.	DELEGATES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Bristol	Halliday.....	116	2	8	3	4	66
Bridport	Kendall.....	157	3	6	7	6	155
Bath	Marchant.....	88	1	5	1	2	19
Downhead.....	Ditto.....	10	1	1	0	0	1
Trowbridge.....	Dunford.....	101	2	6	3	2	38
Road	Tucker.....	9	0	1	0	1	0
West Lavington.....	J. Chapman.....	23	1	0	1	0	7
Easterton.....	W. Chapman.....	14	0	1	0	0	1
Melksham.....	Westwood.....	18	1	2	1	0	17
Upton Noble.....	Hanham.....	11	1	1	0	0	10
Salisbury.....	Shipway.....	10	0	1	0	0	9
Scattered Members	Archard.....	11	0	2	0	0	4
Total.....		568	12	34	18	15	396

The representation produced great joy on the part of those assembled. The Lord had blessed the labours of his servants, and a goodly number had been added since the last representation, and all things appeared pretty clear for a good start; for these are but the beginning of things in the South.

In reference to the Bristol branch, Elder Halliday observed that, however in times past this branch had been represented as cold and almost dead, he was happy to say it was now in good condition and full of life. The Saints were good, all good and obedient, and if he talked all day he could only say the same.

Elder Hawle wished to move a vote of thanks to, and confidence in Elder J. Halliday, on the part of the Bristol Saints. He had given them a good character, and if they were good, it was Elder Halliday's teachings which had made them so. The motion was carried.

Elder Kendall gave a cheering account of the Bridport branch, to which the president bore testimony. Elder Kendall had laboured there, in peril and mob-war, alone, for a considerable time; now he had another in the field continually with him, and a good prospect presented itself for the further spread of the work.

The other branches were represented to be in a good state generally; love, union, zeal and faithfulness characterized the Saints throughout, except in a few instances.

Several brethren were called to different offices in the priesthood, and the ordinations of some who had been ordained as circumstances called for them in various branches, were also ratified by the conference.

It being shewn that brother John Harding of Trowbridge, had not magnified his office for some time past, nor manifested any intention to do so, it was resolved that his office be withdrawn from him, he being considered unworthy of it.

Moved, seconded and carried, That brother George Dunford preside over the Trowbridge branch.

Also, That Crewkerne, in Dorset, be organized as a branch, and that Elder John Ostler preside over the same.

That Salisbury be organized into a branch, to be called the Sarum branch; under the presidency of brother Jephthah Shipway.

That brother Samuel Gentle of Bristol, be appointed to go to Glastonbury, and introduce the gospel into that town.

That brother W. Chapman preside over Easterton branch.

The book agents presented their accounts to be audited, which were found to be in a satisfactory state.

Meeting adjourned until half-past two o'clock.

Afternoon: Meeting opened by singing, and prayer by Elder Westwood. The sacrament was administered; Elder George Halliday making some excellent observations on the same, shewing the physical and moral blessings which flowed through that ordinance, when worthily received; giving both health to the body and vigour to the spirit. He gave some valuable hints on the proper administration of the ordinance.

Moved by Elder Kendall, That this conference unite to uphold and sustain, by every means in our power, our worthy president, Elder John Halliday, who has laboured so long and so faithfully among us. This proposition was rapturously and joyously responded to. The President, in thanking the brethren for the confidence they had reposed in him, remarked, that whatever had been his talents or success, he knew well his object had been the welfare of the conference, which he had studied day and night.

Moved, seconded, and carried, That this conference uphold and sustain Elders George Halliday and Philip M. Westwood, as counsellors to the President.

Also, That we promise to sustain and respect every presiding elder, all elders, priests, teachers, and deacons, in their respective offices as now appointed.

And, That we all unite to express our perfect and entire faith in, and approbation of, the first Presidency of the whole Church; also of the quorum of the Twelve Apostles; and likewise of President Orson Spencer, as president of the churches in these lands.

The meeting was now given into the hands of the Saints (the business being finished), that they might express the feelings of their hearts one to another, as the time would allow. The privilege was joyfully embraced, and many cheering and valuable testimonies were borne to the truth by Elders Marchant, Kendall, Ostler, Henshaw, of Wales, and many Saints, whose artless and yet pleasing manner of expressing themselves produced a happy and lively feeling in the assembly, which extended to the strangers present, as well as to the Saints. These were interspersed with hints and instructions from the presidency, which fell like drops of dew upon a grateful soil, and were treasured up as precious jewels.

In the evening, meeting being opened by Elder Kendall, President John Halliday preached a most eloquent and instructive discourse on the "parable of the sheep-fold, (John chap. x.) setting forth clearly the door of the kingdom of God.

Elder G. Halliday preached at Trowbridge an edifying discourse on the destiny of Israel and the Gentiles, showing the principle whereby those who are faithful and patient inherit the promises.

Thus passed the first meeting of the South Conference. It will be long remembered by all present, as a good time of refreshing and building up in our most holy and soul-saving religion.

Officers present; one quorum of seventies, ten elders, eighteen priests, six teachers, and seven deacons.

JOHN HALLIDAY, President.
P. M. WESTWOOD, Clerk.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1848.

OUR second ship, the "SAILOR PRINCE," sailed from Liverpool for New Orleans on the 24th ult., carrying 311 passengers, including infants. An American Elder, L. D. Butler was appointed their president. It is remarkable to see the regularity and order prevailing among the emigrating Saints; although coming from different parts of the British Isles, under the influence of different habits and customs, yet when they meet,

they harmonize together like the stones of Solomon's temple. What is the cause of this? It is because they have all been born of the same spirit, and have been made partakers of the same blessings; and, filled with love towards one another, they feel for each other's welfare, and seek each other's happiness. This is the reason why peace prevails among our emigrating companies. Huddled together in such great numbers on board of a vessel, and tossed upon the rolling billows of the great deep, and afflicted with sea-sickness, are circumstances that are calculated to try the patience of the most patient. None but Saints can keep very good natured, and even they, if they are not constantly on their guard, will find old nature occasionally rising up, and now and then one will boil over; but when they find that their more patient brother or sister does not applaud or approbate their momentary ebullition, and that the Holy Spirit is grieved, they cool down again into their sober senses, and a calm reflection for a few moments shows them that it is better to suffer wrong than do wrong. A contentious impatient spirit is very unpopular among the Saints. If there are any of the Saints who cannot govern and control their passions, we would advise such to embark alone by themselves, and then they will not make any one miserable but themselves. But thanks be to God, we have not as yet discovered any such spirits among the Saints. The greatest peace and quietness have characterized all their acts while under our observation. And may the God of peace go with them in all their journies, until they shall be established in a land of peace, and crowned with blessings in their everlasting home.

"WHEN WILL THE THIRD SHIP SAIL?"—This is a question which many of the Saints are very anxious to have answered; but it is rather a difficult question to answer definitely. If those who wish to emigrate would strictly observe the 7th rule on emigration, published in our General Epistle, in the 16th number of the STAR, they would be relieved from some anxiety upon this subject. They would there learn that ships will be chartered when a sufficient number of names and deposits shall have been sent in to warrant us in procuring a vessel. We think that some of the Saints must have forgotten that rule, or they would not ask when they shall send their deposits. Ships will sail with loads of Saints just as often as they desire, if it be one every day, provided the numbers are such as to require it. Send a sufficiency of *names, ages, and deposits*, and there shall be no lack of ships. All who secure their passage as above named, will be duly notified by letter of the time of our next ship's sailing. Let none of the Saints give up their employment and throw themselves out of business, until they are certain of the time when they can go; for in so doing they might bring upon themselves unnecessary expense. Some have made enquiries as to the probable amount of tin ware which each adult passenger would need. We would recommend them to get a gallon water bottle, pint tin, plate, knife, fork, spoon, wash basin, coffee boiler or kettle, and frying pan, all of which will cost about 5s. or 6s.

We would caution the Saints when they arrive in Liverpool against buying watches, jewelry, and thousands of other articles, under the delusive expectation of finding a ready sale for such articles in America. Generally speaking you would meet with heavy losses on most of such merchandize. We hope the Saints will be wise in these matters; they will find that their gold will buy cattle, horses, waggons, &c., better than anything else.

The Saints have also inquired whether they should take their feather beds. We reply that feathers are much cheaper in America than here; ticks, filled with straw instead of feathers, is also said to be more healthy in crossing the ocean. Let the Saints act their own pleasure in relation to this matter.

The question is often asked, "What will be the fare from New Orleans to St. Louis?" We reply that it will vary from 10s. to 20s., depending upon the number of steam-boats running in opposition, and other circumstances. The fare from St. Louis to the Bluffs will be a trifle more. Those Saints who have means and feel disposed to assist the poor to emigrate with them, will do well to assist good industrious mechanics, and such persons as would be of the most benefit to emigrants establishing a new colony. Others of the poor will come in remembrance in due time. Let the

presiding Elders of conferences give counsel upon this matter according to the wisdom of the spirit which shall be given them.

PAY YOUR DEBTS.—We are sorry to be under the necessity of counselling the Saints upon a subject of so great importance, and which we had thought every child of God fully understood. But it seems that there have been some professing to be Saints who dishonourably left this country, for America, without paying their just debts; such have brought a lasting stigma upon their characters, and have proved to the Saints and to the world, that they thought more about a few pounds, shillings, and pence than they did of the prosperity of the great work of God. Such persons cannot prosper, neither can they have the fellowship of the authorities of this Church, either in this land or in America. There are some men in this generation who would sell their souls for a sixpence, and to save a penny they would bring persecution upon hundreds of innocent men, women, and children. Unless such characters repent, they shall be cursed with vexation, disappointment, and distress; and the hand of the Lord shall be against them for evil, and poverty and wretchedness shall dwell in their habitations. Let no person professing the name of Latter-day Saint leave this land in a dishonourable manner, but seek to pay every honest debt, and wrong no person, and by so doing a savory influence will be left behind you, and thousands will exclaim, Surely those Latter-day Saints are an honourable people! Let us join ourselves to them. Where they go let us go also. Brethren is it not much better to have such an influence left behind you than it is to have an everlasting disgrace upon your characters? The presiding elders and officers throughout this country, are hereby requested to use every exertion to search out all dishonesty of every description, and root it out from amongst the Saints. Let us have no fellowship for the works of darkness. I once heard a poor ignorant person who thought himself a Saint, advocating the idea of cheating the Gentiles the same as the Israelites cheated the Egyptians. The poor simpleton thought that because God commanded the Israelites to borrow the ear rings and jewels of their cruel task masters and to flee out of the country with them, that he had the right to do the same. He never once thought that that commandment was only binding upon Israel at that particular time. Tens of thousands of commandments were given in ancient times that have no bearing upon the present generation. A man would be esteemed a simpleton indeed who should argue that because God commanded Noah to build an ark, he must build one too; or that because God commanded Israel to blow upon rams' horns, he must blow upon a ram's horn too; or that because the ancient patriarchs and prophets had a plurality of wives, that he must have a plurality of wives too. Ancient Israel were commanded to slay men, women, and children, but that does not authorize any man in our day to kill and destroy. That man who thinks himself under obligations to obey all the commands given to the ancients will find his hands full. Indeed many of the commands given to the ancients could not now be complied with. Woe unto that man who undertakes to kill because the Lord sanctioned Moses killing the Egyptian. Woe unto that man who takes to himself several wives because the Lord gave David several. Woe unto that man who cheats and defrauds his neighbour because Israel ran away with the riches of the Egyptians. We are living under the law and commands given to us, and not under commands of former dispensations. Blessed are they who shall obey the commands given in our day, and shall seek diligently to obtain the mind and will of God concerning themselves. Thank the Lord we are not under the necessity of going back to ancient times to learn the will of God; for we can learn our duties by direct revelations in these days as well as the ancient prophets could in their day; and our duty as made known in this day, is to do unto others as we would have others do unto us; to seek diligently to pay all debts which we have honourably contracted; to deal justly with all men; to render good for evil, and rather suffer wrong than do wrong, and thus manifest to the whole world that we are the children of our Father who is in heaven.

ARRIVAL OF AMERICAN ELDERS.—We take pleasure in announcing to the Saints, the arrival of three good faithful servants of God, from Council Bluffs, namely, William Moss, a high priest; Harrison Burgess, one of the presidents of the second quorum of

seventies; and brother Clements, one of the seventies. They bring cheering news from the West—all was prospering up to the 27th of June. About seven hundred and fifty waggons, with a proportional number of Saints have left the Bluffs this season, for the Great Salt Lake Valley. The city of "WINTER QUARTERS," on the Omaha lands has been entirely vacated. Those who have not gone West have recrossed the Missouri River and settled with the main body of the Church, on the Pottawattomie lands. Elder O. Hyde has lately visited Washington city and Philadelphia, and was expecting to return to the Bluffs, the fore part of September. Elder Wilford Woodruff arrived in Boston a few weeks since, with his family; he has the presidency of all the churches in the Eastern and Middle States, and the Canadas.

WE verily believe that the time is come for a new impulse to be given to the great work of God. Surely all things seem to be tending to that point. The establishment of a great people in the mountains—the Saints' providential possession of the Pottawattomie country—the flood-gate of emigration that is now opened—the vast numbers constantly embracing the work, and a great variety of other events are all indications of a great and mighty revolution at hand. We shall soon expect to see the attention of nations excited, and the kings of the earth enquiring after the glory of Zion. Zion must increase in beauty, in strength, in power, in glory, and in dominion, until she become the praise and joy of the whole earth.

SCOTLAND is doing wonders; upwards of 400 baptized during the last quarter. Brother Kelsey intimates in his letter published in this number of the STAR, that 15,000 pamphlets will be sent for, by the book agent of Glasgow, in a few days. Such a vast circulation of truth must stir up thousands to investigation. We should not much wonder if Glasgow should yet carry the prize. We hope to see thousands of her enterprising noble sons come forward as valiant men in this great and triumphant work of this last dispensation. Scotland shall be as the strong man armed for battle; her terrible ones shall make the nations tremble. And in the heat of the day they shall not faint, for in the Lord God of hosts shall be their strength. Who shall turn them back or make them afraid? Let Scotland then hear, and she shall prevail.

APPOINTMENTS.

Brother Crook, a high priest, has been appointed to preside over Ireland. Three other Elders from the Glasgow conference have volunteered to preach the gospel in the north of Ireland. If Ireland receive this gospel, judgment shall be turned away from their land, and the earth shall bring forth in its strength, and plenty shall crown their labors, and the Lord shall show favour unto them. But if they reject the fulness of the gospel, and the great message now offered to them, the hand of the Lord shall be against them until they are wasted away in sorrow and wretchedness. O Ireland, incline thine ear, for the servants of God are now sent unto thee. Receive the message and live, that your name may not be blotted out from under heaven—for this is a short work.

Brother Thomas Smith, late president of the Warwickshire conference, is appointed to preside over the Bedfordshire conference.

Brother Jeter Clinton, from America, one of the seventies, and late president over the Bedfordshire conference, is appointed to preside over the Birmingham conference. Our beloved brother Thomas Perks has presided over the Birmingham conference to the general satisfaction of all, so far as we are acquainted. The Lord shall reward him for his faithfulness. Brother Perks is requested to act as Brother Clinton's counsellor. We expect to see a great work performed in that conference under the administration of two such valiant men.

Brother William Moss, a high priest from America, is appointed to preside over the Clitheroe conference.

Brother Joseph Clements, one of the seventies, just arrived from Council Bluffs, is appointed to go to the Staffordshire conference, and assist Brother Ross, who is still

to retain the presidency of that conference. Brother Clements desires to break up new ground, and build up new branches. May the Lord greatly prosper him.

Brother Harrison Burgess, one of the presidents of the second quorum of seventies, late from Council Bluffs, is appointed to visit Manchester conference, and strengthen the Saints throughout that region, and to give such counsel and instruction to the president and officers of that conference as the Spirit shall dictate. Let Brother Burgess labor in that conference until he shall be further counselled. If the Saints will give diligent heed to Brother Burgess's instructions, they will be greatly benefited, and the Lord shall bless them, and many shall be added to their numbers.

LETTER FROM L. N. SCOVIL TO ELDER DUNN.

Opposite Winter Quarters, July 19th, 1848.

Dear Brother Dunn,—I received your letter bearing date April 14th, yesterday, and was glad to hear from you, and of the prosperity of the conference where I have laboured in a far distant land from this. Brother George A. Smith took the letter from the office, and gave it to me. He was highly pleased, as well as myself; and as an opportunity offered for me to write a little in Brother H. Emery's letter, I thought I would improve it. I returned to head quarters, from a mission to New Orleans, the 20th of May, and brought with me about 250 Saints, in good spirits (almost without an exception). Part of them have gone on to the Valley, and the rest have settled on the Pottawattomie lands, where the most of them have got houses of their own, and are in a fair way to raise their own provisions, as every one can have as much land as he wants free, in a fertile part of the earth, preserved for the benefit of the Saints.

There has left here for the Valley nearly eight hundred waggons, in two companies. The first was conducted by Presidents B. Young and H. C. Kimball: they left about the 10th of June. The second company, led by Presidents W. Richards and Amasa Lyman; they left the 5th of July. We have had no intelligence from them since they left the Elk Horn (a distance of 28 miles). I went as far as there to see them off, and all was well; and truly it was a majestic scene to see five hundred waggons at their encampment, with their thousands of head of horses, mules, oxen, cows, young cattle, sheep, and goats; and still more pleasing to see my brethren and sisters, and their little ones, all as happy as larks, singing the songs of Zion as they were hastening to the place where the pure in heart will see eye to eye, where the house of God will be erected in the tops of the mountains, where the servants of God will receive the ordinances for the living and the dead, where they can worship God according to the dictates of their own consciences, and none to molest them or make them afraid.

We have had no authentic information from the Valley this spring, but are expecting it soon. I shall start (if the Lord will) in a few weeks for the south country, and expect to reach New Orleans the 1st of November next, as my mission is continued until next spring. I am enjoying good health, and likewise all my family. I shall try to write to the conference as soon as I can. Tell them to be of good cheer and gather up for Zion as fast as circumstances will permit, as I shall expect to see many next spring. My family join with me in sending our best love to you and your wife, and all good Saints. May God bless you all.—Your brother in the covenant,

LUCIUS N. SCOVIL.

LETTERS TO THE EDITOR.

Glasgow, September 25th 1848.

President Orson Pratt,—Dear Brother,—I have again to ask permission of you for two more of our faithful elders to go to Ireland; namely, Brother James M'Naughton, (who has been travelling in Ayreshire,) and Samuel M'Clatchey; the latter is an Irishman; they are both well calculated for the mission. Your permission for them to go will give them great pleasure. Our conference came off yesterday; we had a good time, the spirit of love and unity pervading the whole. The number baptized in

the last quarter is, 197. You may expect an order through our agent, in a day or two, for about 15,000 of the various pamphlets, and the money will follow the order in a few days.—I can say that all is peace in the Glasgow Conference.

I remain, your brother, in the bonds of the Everlasting Covenant,
ELI B. KELSEY.

Kane, Pottawattomie County, Iowa, July, 4th, 1848.

To brother O. Spencer, or O. Pratt, presidency of the Church of Jesus Christ of Latter-day Saints, in the British Islands.—I wish to say that Elder L. N. Scovil has been continued in his mission of forwarding the gathering of the European brethren, and will be in New Orleans about the 1st of November next. You will please encourage the embarkation of the Saints to that port, as early in the season as is consistent with their health, and inform Elder Scovil immediately, on the sailing of any vessel (*per mail steamers*), of the name of such vessel, the time of sailing, number of emigrants, &c., as by so doing, Elder Scovil will receive the information in time to be prepared for their reception; and inasmuch as he will be in communication with the presidency of the Pottawattamie lands, the Saints will be blessed in heeding his counsel.

Yours, &c.,

WILLARD RICHARDS.

Stroton, near Grantham, Lincolnshire, September 22nd, 1848.

Dear President Orson Pratt,—The work in these parts is rolling on slowly. I have baptized six since conference—four last Sunday, the 17th instant, and one of the four was a baptist minister out of Nottinghamshire. I ordained him; and I believe he will do a great work. I saw him as I came to the conference, and had an interview with him, and he has never rested since. He came last Sunday over thirty miles to be baptized. I have been here eight months, and I am led to think as though it had been in vain; but when I come to look round I can see a great work has been done. The news has spread far and wide, and though there is only 81 baptized, the news has gone forth and they cannot get clear of it; it condemns them, and if they will not obey, it will condemn them, and where God is they will never come. O that men would be wise and seek to know themselves, that they might find out the beginning and end of their creation. But I have other business to communicate to you. I feel as though I could write volumes, in my simple way. I am one of the least of all.

W. C. MITCHELL.

Liverpool, Sunday, 10th September, 1848.

Beloved President, Orson Pratt,—I have this day spent an hour at the bedside of our afflicted brother, Orson Spencer, and at this moment feel moved to suggest, if you approve, that the British Saints testify by their *WORKS* as they do by their *faithful prayers*, that they love him indeed and of a truth, for his labour and works for the kingdom of God among them.

I am sure I express but faintly the feelings of my brethren and sisters in these lands, when I say *we do love him*, and feel so grateful to him, that we wish him to carry to the "heights of Zion," some lasting token of our affection, to cheer his own soul, and in a measure to reward his young and numerous family for their valour in permitting him so long to absent himself from them, and that too so soon after the death of their loving mother.

If *one penny* from each of the 17,000 Saints in these lands would scarcely be felt, even by the poorest. How much good would this do to Elder Spencer and his family? And if this would do so much good, surely sixpence from those who felt so and could spare it would do more. As there are but three months to do this small but good work, I leave the *modus operandi* with you to suggest to the conferences.

THOMAS D. BROWN.

The suggestions in the foregoing letter meet my approbation, and if they meet the approbation of the conferences, they can appoint their agents to receive collections for our beloved brother Spencer. These agents can forward the amounts, by Post Office Orders or otherwise, as they shall please. In blessing brother Spencer they shall be blessed.—ED.

A MORMON CONVENTICLE.

BY JOHN G. WHITTIER.

Passing up Merrimack-street the other day, my attention was arrested by a loud earnest voice, apparently engaged in preaching, or rather "holding forth," in the second story of the building opposite. I was in the mood to welcome anything of a novel character, and following the sound, I passed up a flight of steps leading to a long narrow and somewhat shabby room, dignified by the appellation of Classic Hall.

Seating myself, I looked about me. There were from fifty to one hundred persons in the audience, in which nearly all classes of this heterogenous community seemed pretty fairly represented, all listening with more or less attention to the speaker.

He was a young man with dark enthusiast complexion, black eyes and hair; with his collar thrown back, and his coat cuffs turned over, revealing a somewhat undue quantity of "fine linen," bending over his coarse board pulpit, and gesticulating with the vehemence of Hamlet's player, "tearing his passion to rags." A band of mourning crape, fluttering with the spasmodic action of his left arm, and an allusion to "our late beloved brother Joseph Smith," sufficiently indicated the sect of the speaker. He was a *Mormon*—a Saint of the Latter-days.

His theme was the power of faith. Although evidently unlearned and innocent enough of dealing in such "abominable matters as a verb or a noun, which no Christian ear can endure," to have satisfied Jack Cade himself, there was a straight forward vehemence and intense earnestness in his manner, which at once disarmed any criticism. He spoke of Adam, in Paradise, as the lord of this lower world—"For," said he, "water couldn't drown him, fire couldn't burn him, cold couldn't freeze him—nothing could harm him, for he had all the elements under his feet. And what, my hearers, was the secret of this power? His faith in God; that was it. Well, the devil wanted this power. He behaved in a mean, *ungentlemanly* way, and deceived Eve, and lied to her, he did. And so Adam lost his faith. And all this power over the elements that Adam had, the devil got and has it now. He is the prince and the power of the air, *consequently*, he is master of the elements, and lord of this world. He has filled it with unbelief, and robbed man of his birthright, and will do so, until the hour of the power of darkness is ended, and the mighty angel comes down with the chain in his hand to bind the old serpent and dragon."

Another speaker, a stout black-browed "son of thunder," gave an interesting account of his experience. He had been one of the apostles of the Mormon Evangel, and had visited Europe. He went in faith. He had "but three cents in his pocket" when he reached England. He went to the high professors of all sects, and they would not receive him; they pronounced him "damned already." He was reduced to great poverty and hunger; alone in a strange land; with no one to bid him welcome. He was on the very verge of starvation. "Then," said he, "I knelt down and prayed in earnest faith, 'Lord, give me this day my daily bread.' O, I tell ye, I *prayed with a good appetite*; and I rose up, and was moved to go to a house at hand. I knocked at the door, and when the owner came, I said to him, 'I am a minister of the Lord Jesus Christ, from America. I am starving will you give me some food?' 'Why, bless you, yes,' said the man, 'sit down and eat as much as you please.' And I did sit down at his table, blessed be God: but my hearers, he was not a professor; he was not a Christian, but was one of Robert Owen's infidels. The Lord reward him for his kindness."

In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the Gospel in the apostolic time with the present state of our nominal Christianity. They ask for the signs of divine power; the faith, overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked dis-

ease and death itself, and made visible to all the presence of the Living God. They ask for any declaration in the Scriptures that this miraculous power of faith was to be confined to the first confessors of Christianity. They speak a language of hope and promise to weak, weary hearts, tossed and troubled, who have wandered from sect to sect, seeking in vain for the primal manifestations of the divine power.

In speaking of Mormonism as a delusion, I refer more particularly to the apocryphal Book of Mormon. That the great majority of the "Latter-day Saints" are honest and sincere fanatics, I have no reason to doubt. They have made great sacrifices and endured severe and protracted persecution for their faith. The reports circulated against them by their unprincipled enemies in the west, are in the main destitute of foundation. I place no dependence upon charges made against them by the ruffian mob of the Mississippi valley, and the reckless slave-drivers, who, at the point of the bayonet and the bowie-knife, expelled them from Missouri, and signalized their Christian crusade against unbelievers by murdering old men, and violating their innocent wives and daughters. It is natural that the wrong-doers should hate those whom they have so foully injured.

The prophet himself, the master spirit of this extraordinary religious movement, is no more. He died by the hands of wicked and barbarous men, a martyr—unwilling, doubtless, but still a martyr,—of his faith. For, after all, Joe Smith could not have been wholly insincere. Or if so in the outset, it is more than probable that his extraordinary success, his wonderful power over the minds of men, caused him to seem a miracle and a marvel to himself; and like Mahommed and Napoleon, to consider himself a chosen instrument of the Eternal Power.

In the "Narrative of an Eye-witness of the Mormon Massacre," published in a Western paper, I was a good deal impressed by the writers account of the departure of the prophet from "the holy city" to deliver himself up to the state authorities at Warsaw. It was well understood that in so doing, he was about to subject himself to extreme hazard. The whole country round about was swarming with armed men, eager to imbrue their hands in his blood. The city was in a fearful state of alarm and excitement. The great Nauvoo legion, with its two thousand strong of armed fanatics, was drawn up in the principal square. A word from the prophet would have converted that dark silent mass into desperate and unsparing defenders of their leader, and the holy places of their faith. Mounted on his favourite black horse, he rode through the glittering files, and with words of cheer and encouragement, exhorted them to obey the laws of the state, and give their enemies no excuse for persecution and outrage. "Well," said he, as he left them, "they are good boys if I never see them again." Taking leave of his family, and his more intimate friends, he turned his horse and rode up in front of the great temple, as if to take a final look at the proudest trophy of his power. After contemplating it for awhile in silence, he put spurs to his horse, in company with his brother, who, it will be recollected, shared his fate in the prison, dashed away towards Warsaw, and the prairie horizon shut down between him and the City of the Saints for the last time.

Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or for evil, he has left his track on the great pathway of life; or, to use the words of Horne, "knocked out for himself a window in the wall of the nineteenth century," whence his rude, bold, good-humoured face will peer out upon the generations to come. But, the prophet has not trusted his fame merely to the keeping of the spiritual. He has incorporated himself with the enduring stone of the great Nauvoo temple, which, when completed, will be the most splendid and imposing architectural monument in the New World. With its huge walls of hewn stone—its thirty gigantic pillars, loftier than those of Baalbec—their massive caps carved into the likeness of enormous human faces, themselves resting upon crescent moons, with a gigantic profile of a face within the curve,—it stands upon the highest elevation of the most beautiful city site of the West, overlooking the "Father of Waters;"—a temple unique and wonderful as the faith of the builder, embodying in its singular and mysterious architecture, the Titan idea of the Pyramids, and the solemn and awe-inspiring thought which speaks from the Gothic piles of the middle ages.—*Howitt's Journal*.